

The Living Church



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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



JULY

- 22. Eighth Sunday after Trinity.
- 25. St. James. (Wednesday.)
- 29. Ninth Sunday after Trinity.
- 31. (Tuesday.)

AUGUST

- 1. (Wednesday.)
- 5. Tenth Sunday after Trinity.
- 6. Transfiguration. (Monday.)
- 12. Eleventh Sunday after Trinity.
- 19. Twelfth Sunday after Trinity.
- 24. St. Bartholomew. (Friday.)
- 26. Thirteenth Sunday after Trinity.
- 31. (Friday.)

CALENDAR OF COMING EVENTS

JULY

- 14-28. Kanuga Lake Clergy and Laity Conferences.
- 16-27. Evergreen Rural Church Work Conference.
- 22 to August 1. Camp Huston for Boys at Goldbar, Wash.
- 30-August 10. Evergreen Church Workers' Conference.

AUGUST

- 7-September 1. Sewanee Summer Training School.
- 11-12. Laymen's Conference, Evergreen, Colo.
- 13-24. School of Prophets, Evergreen.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 30. St. Mark's, Cleveland, Ohio.
- 31. Sisters of the Holy Nativity, Bay Shore, L. I., N. Y.

AUGUST

- 1. St. Mark's, Philadelphia, Pa.
- 2. Convent of St. Anne, Arlington Heights, Mass.
- 3. All Saints', Peterborough, N. H.
- 4. St. Andrew's, Denver, Colo.

Presumption

WE THINK we can defy, disobey, and disregard God and Jesus will forgive it all because He is love. It is this presumption that has brought you and the whole world to the depression.—Rev. Henry Darlington, D.D.

Clerical Changes

APPOINTMENTS ACCEPTED

DENTAN, REV. ROBERT C., formerly fellow of the Berkeley Divinity School, New Haven, Conn.; to be priest in charge of St. John's Church, Donora, Pa. (P.). Effective, August 1st.

FELL, REV. GEORGE HENRY, to be deacon in charge of St. Mary's Church, Keyport, N. J.

MACCALLUM, REV. ROBERT N., formerly rector of St. John's Church, Johns Island, S. C.; is rector of Trinity Church, Victoria, Texas (W.T.).

PRAED, REV. HENRY T., formerly locum tenens at Christ Church, Lead, S. Dak.; is vicar at Grace Church, Madison, Trinity Church, Howard, and Redeemer Church, Flandreau, S. Dak. Address, Madison, S. Dak.

QUINN, REV. DAVID L., Lieutenant (junior grade) Chaplains' Corps, U. S. Navy, formerly chaplain on the U.S.S. *Arkansas*; is now assistant chaplain at the U. S. Naval Academy, Annapolis, Maryland.

RIDDLE, REV. TRUMAN P., Commander Chaplains' Corps, U. S. Navy, formerly on the U.S.S. *Lexington*; on June 15th entered upon his new duties as Force Chaplain of the Battle Force, U. S. Navy, on the staff of Admiral Frank H. Brumby, the Commander-in-Chief. Address, U.S.S. *California*, care of Postmaster, San Pedro, Calif.

WANNER, REV. MERVIN L., formerly priest in charge of St. George's Church, Cordova, and the Church of the Epiphany, Valdez, Alaska; to be priest in charge of St. John's Church, Ketchikan, Alaska. Effective August 15th.

WILLIAMS, REV. WILLIAM P., Lieutenant-Commander, Chaplains' Corps, U. S. Navy, formerly at the Navy Yard, Portsmouth, N. H.; has been transferred to the U.S.S. *Pennsylvania*, the flagship of the U. S. Fleet, and may be addressed on that ship, care of Postmaster, San Pedro, Calif.

NEW ADDRESSES

NATRESS, REV. GEORGE, formerly The Eastland, Portland, Maine; Doyle Mansion, 33 Sumter St., Salem, Mass.

PINKHAM, REV. VICTOR E., formerly 13 Shaler Lane, Cambridge, Mass.; St. James' School, Fari-bault, Minn.

LEAVE OF ABSENCE

MARTIN, REV. WILLIAM H., is taking a year's leave of absence to study at the Seabury-Western Seminary. It is the seventh year of his lay and ordained ministry in Big Spring, Texas, and neighboring counties (N.T.).

RESIGNATIONS

HINZMAN, REV. W. T., as rector of St. Mark's Parish, Cleveland, Ohio, effective July 1st.

ROBERTSON, REV. IAN E., as rector of St. Stephen's Church, Steubenville, Ohio, effective June 1st.

ORDINATIONS

PRIESTS

EAST CAROLINA—The Rev. OSCAR E. HOLDER was advanced to the priesthood, July 11th by Bishop Darst of East Carolina, in St. Mark's Church, Wilmington, N. C. The candidate was presented by his father, the Rev. James E. Holder of St. Augustine's, Kinston, and the sermon was preached by the Rev. R. I. Johnson of St. Cyprian's, New Bern.

The Rev. Mr. Holder will continue to serve St. Mark's Parish, Wilmington.

LOS ANGELES—The Rev. HENRY F. SOFTLEY was advanced to the priesthood by Bishop Stevens of Los Angeles in St. James' Church, Los Angeles, June 24th. The ordinand was presented by the Rev. Ray O. Miller and will continue

as assistant at St. James' Church, Los Angeles. Address, 3903 Wilshire Blvd. The Rev. W. W. Fleetwood preached the sermon.

MISSISSIPPI—The Rev. CECIL B. JONES was ordained to the priesthood June 24th, in Grace Church, Rosedale, by Bishop Green, Coadjutor of the diocese. The sermon was preached by the Rev. David E. Holt, and the Rev. G. M. Jones presented the candidate and read the litany.

PENNSYLVANIA—In Christ Church, Media, Bishop Taft of Pennsylvania advanced to the priesthood, on June 21st, the Rev. GEORGE HOGAN BOYD, in charge of Trinity Church, Solebury, and St. Philip's Church, New Hope, Pa., presented by the Rev. John R. McGrory; the Rev. JOHN AUBREY CRAGG, curate at St. John's Church, Lansdowne, presented by the Rev. George Copeland; the Rev. GERALD MCCracken GARDNER, Society of S. Johnland, Kings Park, Long Island, N. Y., presented by the Rev. Franklin Joiner; the Rev. NOEL LEWIS MURRAY, curate at Christ Church, Media, Pa., presented by the Rev. Howard W. Fulweiler; and the Rev. ROBERT MILTON WEBSTER, curate at St. Peter's Church, Germantown, Philadelphia, presented by the Rev. Edward H. Vogt.

DEACONS

ATLANTA—CHARLES SCHILLING was ordained deacon by Bishop Mikell of Atlanta in the Pro-Cathedral of St. Philip, Atlanta, June 18th. The candidate was presented by the Rev. Charles Wood, and the sermon was preached by the Rev. Randolph Claiborne. The Rev. Mr. Schilling is to have charge of St. Mark's Church, Dalton, Ga., in the diocese of Atlanta.

CONNECTICUT—THOMAS HUNTINGTON CHAPPELL was ordained deacon by Bishop Budlong of Connecticut in St. John's Church, Bridgeport, June 11th. The Rev. Philip M. Kerridge presented the candidate who will be in charge of St. Ann's Church, Black Hall, and Grace Church, Noank, Conn. Address, New London, Conn. The Rev. A. Grant Noble preached the sermon.

FLORIDA—ALFRED ST. JOHN MATTHEWS was ordained to the diaconate by Bishop Juhan of Florida in Trinity Church, St. Augustine, July 1st. The Bishop preached the sermon. The candidate was presented by the Rev. Ambler M. Blackford and will be in charge of St. Mary's Church, Green Cove Springs, temporarily.

This is the first ordination service to be held in Trinity Parish, St. Augustine, in more than 100 years.

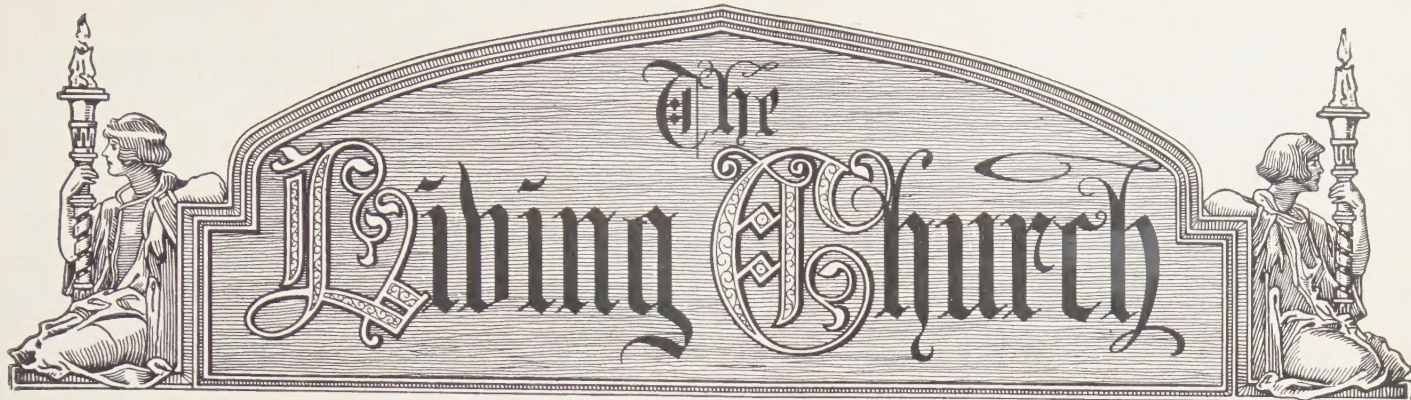
KANSAS—JAMES TEMPLE was ordained deacon by Bishop Wise of Kansas in St. Simon's Church, Topeka, June 29th. The Ven. L. W. Smith presented the candidate, and the Very Rev. John Warren Day preached the sermon. The Rev. Mr. Temple is the first Colored man born and raised in the Church in Kansas to be ordained to enter the Church's ministry.

MARYLAND—EUGENE STEWART HALLAM was ordained to the diaconate by Bishop Helfenstein of Maryland in Grace Church, Brunswick, July 1st. The Rev. Mark Jenkins presented the candidate and the Rev. Walter B. McKinley preached the sermon. The Rev. Mr. Hallam will be in charge of St. Mark's Church, Highland, and Christ Church, Queen Caroline Parish. Address, Highland, Maryland.

SHANGHAI—DZUNG OO-SIANG was ordained deacon by Bishop Huntington of Shanghai in St. Peter's Church, Shanghai, China, June 9th. The Rev. Ling Pu-chi preached the sermon. The Rev. J. W. Nichols presented the candidate who is to be assistant at St. Peter's Church, Shanghai.

SOUTH CAROLINA—NATHANIEL PEEPLES, recent graduate of the University of the South, was ordained deacon by Bishop Thomas of South Carolina in the Church of the Cross, Bluffton, June 29th. The sermon was preached by the Rev. G. Croft Williams. The Rev. Mr. Peebles will have charge of the missions of Epiphany, Eutawville, St. Matthias' Church, Summerton, and St. Mark's Church, Pinewood. Address, Eutawville, S. C.

SOUTHERN OHIO—JAMES HOWARD JACOBSON was ordained deacon by Bishop Hobson of Southern Ohio in St. Stephen's Church, Columbus, Ohio, June 29th. The candidate, presented by the Rev. Charles G. Baird, will be minister in charge of St. Matthew's Church, Wilton, Conn. The Rev. Floyd E. Bernard preached the sermon.



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EDITORIALS & COMMENTS

Corporate Communion

ONE OF THE MOST SIGNIFICANT developments in the life of the Church in recent years has been the increasing practice of the corporate Communion. Certain organizations of the Church and many other religious associations of Church people have a corporate Communion at a fixed date or on a particular Sunday. All of the men and confirmed boys of the Church are called to a corporate Communion annually by the Brotherhood of St. Andrew. Many a parish has a special corporate Communion, on the same festival as the year brings it around. Not only the students but also the alumni of seminaries and Church colleges have a corporate Communion at least once a year. Nor is this all. In a large number of instances smaller groups have this same custom. The members of a class in a seminary, the Church school teachers of a parish, the associates of a sisterhood in a city, or some other little company will have a regular corporate Communion. It has become a widespread custom.

And with it has grown the important custom of corporate preparation. In the great majority of cases, a group meets the evening before the corporate Communion with a priest who carefully instructs it as a group. Beyond a doubt, most of the individuals making up the group prepare in the accepted way, through personal self-examination or confession and absolution. But the corporate preparation has an immense additional value, just because it is corporate.

It would be impossible to measure the benefits of the corporate Communion, or even to count them. But there is one which stands out from all the others that come into the mind; and that is the awakened sense of fellowship. We all know, of course, that the Church is a Divine Fellowship. And we know that the Holy Communion is always a corporate Communion. Each communicant is only a member of the blessed company of the faithful, both living and departed. We know this; and yet very often the individual does not sense it. He or she goes to the altar without much thought of the others in the church or the chapel. This is more likely to be the case in a strange place, but it is often so even in the

familiar parish church. The thought of the worshipper is directed entirely toward God, even in the intervals of private prayer. Very frequently Communion is personal communion with God. The blessed company is but dimly remembered.

At the corporate Communion, each one is aware of all the others, as members of a little group sharing a single purpose. Even when it happens that those making a corporate Communion cannot be together in the church or chapel but are scattered throughout the larger congregation they still regard themselves as being together. They have come, after due preparation, as one body; and they are there as one body. So deep is the reality of this feeling that members of a group making a corporate Communion actually are held together by it.

SO MUCH does the corporate Communion mean to those who partake of it that their sense of loss is correspondingly heavy when the day comes and they are unable to be present. This often happens. Distance, illness, imperative duty always keeps one at least of the group away. At every corporate Communion those who are present remember in their prayers those who must be absent. What of the absent? We have all heard one or another of them say afterward: "I could not be there. It was hard to miss the corporate Communion." Sometimes a member of a group, prevented by distance, will write: "I had to miss the corporate Communion, but I went to church here and thought of all of you there."

From year to year little companies change. Some of the old members go to live in a remote part of the country, perhaps. Almost always, one joins the unseen company of heaven; very often, more than one. And new members are added. Yet the corporate Communion continues. It may be that the older members will say to one another: "How the group has changed!" But has it really? Surely not. It has only become larger in numbers, and its members are not all in the same place.

Many of us have felt the presence of those in Paradise as

we have remembered them at the altar. We have made a corporate Communion with them. Perhaps we have not thought of the many others who have numbered these unseen ones among their several groups at a corporate Communion. At many more altars than we realize those we ourselves remember are remembered. And the living too are members of so many more little companies than we know. Most people, we venture to think, would be amazed if they could know how often and by whom they themselves are remembered at the altar.

For, after all, every Communion is a corporate Communion. Not every person present makes it such. But by far the greater number do. One discovers this by chance remarks. There was the woman, for example, who lived thousands of miles from all her family. Every Sunday, she told over all their names before the altar and prayed very specially for each one. She happened to mention this custom as the reason why she had never felt separated from her family, but had as vivid an interest in all their many plans as though they all lived in the same place. And there was the man who had, as we say, outlived all his old friends. He made new friends, but he was constantly referring to things said or done by those who had gone. Some one spoke to him about his vivid memory. "It gets no time to become dim," he said. "I tell over their names and think of them every Sunday in the Holy Eucharist."

None of us can tell over the names of all the myriads of the blessed company of faithful people, here and in Paradise, who commune at the countless altars of the world. But we can all remember that they are with us and that we are with them. Every Communion is a corporate Communion. The day of each one is a "great day": angels and archangels and the whole company of heaven take part in it with us—each and every one of us.

AN EDITOR, particularly the editor of a religious periodical, is accustomed to receiving a steady stream of mail criticizing his editorial policy. Some of the criticism is constructive, some is negative, some indignant, some abusive. Occasionally there is a letter of praise, and one or two such letters go far toward offsetting the discouragement that sometimes results from letters of the former type.

Letters to the Editor

But every now and then the editor receives a letter of a different type—one indicating that his periodical has been a real influence in the moulding of a character and the living of a devout life in some remote place where the regular ministrations of the Church are infrequent or indifferent. Such a letter is the one from which the following paragraph is quoted:

"You may be interested to know that *THE LIVING CHURCH* has been a real source of inspiration to me for a period of years. It, and the *Spirit of Missions*, have been my main contact with the Church while living in a small town several miles distant from a church. Without its encouragement I never would have had the courage to carry out what has long been in my mind—i.e., to try my vocation for the Religious Life."

Such a letter fills the editor with a genuine sense of humility and awe. To be an instrument, however imperfect a one, in the hands of God for the preservation and strengthening of the spiritual life of a Christian soul and perhaps a medium for the revelation of so high a vocation to that soul involves a responsibility so high that one can only approach it on his knees. One cannot ask to be worthy of such responsibility—

one can only pray that such talent as God has given him may be used always to His honor and glory and may be a help rather than a hindrance to the devout life of those who may be influenced by it.

Through the Editor's Window

HERE is an amusing sample of Puritan verse written in the time of King Charles I. It is taken from the diary of one John Rous, a London merchant of 1635, and is sent to us by the Rev. H. P. Scratchley. If some of its words and phrases are frank to a point of offensiveness, judged by the standards of today, let readers bear in mind that the writer lived not long after the day of Shakespeare and the other Elizabethan writers, whose forte was not delicacy of expression.

THE NEW CHURCHMAN

A ceremonious, light-timbered scholler
With a little dam-mee peeping over his collar;
With a Cardinal's cap, broad as a carte wheele,
With a long coate and cassock down to his heele.
See a newe Churchman of the times,
O the times, the times' newe Churchman.

With long haire and a shorte grace,
Which, being sharpset, he snaps up a pace,
And after dinner, such a little touch,
His belly is so full he can not say much.
See etc.

His gravity rides up and downe,
In a long coate or a shorte gowne,
And swears by the halfe football on his pate,
That no man is predestinate.
See etc.

His Divinity is trust up with five points,
He dops, ducks, bows, as made all of joints;
And when his Romane nose standeth full East,
He fears neither God nor beast.
See etc.

He hopes to be saved by prevision
Of good works, but will do none;
He will be no Protestant, but a Christian,
And comes out Catholicke the next edition.
See etc.

Some halfe-dozen of Benefices gone down his gullet,
Yet he gapes, as though his belly were not full yet;
And sure his Curate must be turned away,
If he chance to preach twice a day.
See etc.

On fasting nights, he hath a collation,
And on Sundays, a great preparation
Of cardes, dice, and high joviality,
And all to confute the formality.
See etc.

SAYS THE BIRMINGHAM *Age-Herald*, as quoted by the *Literary Digest*:

I've nothing but scorn for
The calloused cheat
Who leaves last night's paper
On the subway seat!

To which noble sentiments we beg to subscribe, and add:

And I'd quietly choke
Before he grows older
The annoying bloke
Who reads over my shoulder.

The Associate Mission at Hays, Kansas

By the Rev. Robert Mize, Jr.

Member of the Associate Mission

THE VALUE of rooting an associate mission in the firm soil of a seminary has been tested and proved in the recent crisis in the Hays, Kansas, mission caused by the sudden death of the Rev. Herbert Daniel Crandall, one of the missionaries.

Fr. Crandall, with two other recent graduates of the General Theological Seminary, opened the Hays' Associate Mission last September. The Church was immediately extended into towns and open countryside never before touched. Fr. Crandall's death after an automobile accident came nine months after his arrival in Kansas. If the associate mission had been the personal plan of three priests, the new work in Fr. Crandall's missions would have had to close. Instead, the Missionary Society of the seminary, under whose auspices the associate mission is conducted, immediately named another man. The Rev. Carl Lemm-Marugg of Stamford, Conn., classmate and chum of Fr. Crandall at the seminary, is the new priest who will join the mission and carry on in Fr. Crandall's place.

There are two associate missions of the General Theological Seminary. One is at Hays; the other at Salome, Ariz. The plan of these associate missions is different from former associate missions. The aim is to establish the Church in new areas. The seminary's Missionary Society has provided for the salaries of two men at Hays. These two priests along with a third priest appointed by the Bishop of Salina comprise the Hays mission.

The seminary has agreed to support the Hays mission for three years with the hope of continuing it until it can become self-supporting. The plan also provides for an occasional change of personnel from the graduating classes so the undergraduates may know at least one man in the field. The Missionary Society hopes that as the present field gradually becomes self-supporting, new associate missions may be established in other dioceses.

At Hays the three clergy, all unmarried priests, live together in an "Associate Mission House." Operating with the expense of one household instead of three, the clergy carry on regular services in nine towns and two rural communities. They cover nine counties: an area of 8,500 square miles.

The household expenses, including the cost of a housekeeper who comes in daily, are about \$100 a month. These expenses are paid by the clergy from their salaries, which average less than \$1,000 each a year. The Bishop of Salina provides the rental of the house, two automobiles, the cost of transportation, and the salary of one clergyman. These last two items are gradually being assumed by the missions themselves.

The missions have a long way to go before they become self-supporting. But that they are on the right track is shown by the fact the missions assumed \$770 in expenses last year and have increased this to \$1,332 this year. There is a proportionate increase in missionary giving. Fifty-seven people have been confirmed in the ten month period in an area where there were 137 communicants to begin with. Church school membership has increased from 90 to more than 200.

A building program calls for the immediate erection of three new churches. One of these, St. Andrew's Church in the Silverdale community near Hays, is already under course of construction. Most of the work is being done gratuitously by the men of the congregation. The town of Ellis, where there is a Church school of 40 children, is to have a church building recently purchased from the Lutherans and to be moved in from the country nearby. A plan has also been launched to build a small church and parish house at Wakeeney as a memorial to Fr. Crandall.

PERMANENCE and economy are not the only values in the General Theological Seminary Associate Mission plan. For one thing, the clergy, conscious of being under the eye of the Missionary Society and anxious to make good on the proposed "three-year-plan," are not in a position to allow any grass to grow under their feet. And the other clergy of the district have to keep up with the Jones's of the associate mission.

Another advantage is the fact that the lonesome life of the average mission priest is entirely avoided. The clergy have a common life together about the altar, keep definite quiet days, and share a common library.

A third great advantage is the impulse to Church life provided the communicant of the prairie when he is brought into contact with other Churchmen. When the Hays choir visits Ellis the question is asked by Ellis parishioners, "Why can't we have a choir?" When Silverdale informs Hoisington that they are building a new church, Hoisington asks, "Why can't we build one?"

In this western part of Kansas where the Episcopal Church has been scarcely heard of previously, and is almost entirely unknown to rural sections, came this remark from a Methodist farmer: "I'm getting Episcopal churches on all sides of me." And he was right, for in three directions in a radius of eight or ten miles, there are three Episcopal churches, two of them in course of erection. It was not a surprise to see this farmer, his wife, and eldest daughter all in the confirmation class on a recent Sunday. Numbers do not make the Church, but isolated persons have found it hard to be good Churchmen by themselves. The associate mission does a great deal toward breaking down this isolation.

GOD'S THUNDER

THIS IS THE ROAD, down this road he is riding,
Knight of the grail, under the blazing skies.
How I have stared along the white dust hiding
My trembling mouth and chastening my eyes.

This then is he, in strange symbolic vesture,
Whose quest is a pale fire on his way.
Frail fingers, gather strength to meet his gesture,
Salute the pennon of the perilous day.

How far those shores seem where cool stars are steering
Above untroubled thresholds, quiet roofs;
How far from me—who poise in tumult, hearing
Only the thunder of approaching hoofs.

LOUISA BOYD GRAHAM.

PAST SELF

HE WHO WRAPS himself in modesty,
Lest any look inside,
Or call him, vain, has often vanity
Alone to hide.

So likewise he who wears against the tongues
Of men a cloak of pride,
Has often a very pretty cloak and naught
Of worth beside.

But he who points serenely past himself
To high aims, high belief,
Through his transparency shine riches vast
As light through leaf.

DOROTHY LEE RICHARDSON.

Everyman's Offering Permanent Results

By C. H. Handerson, Field Representative

IT IS MOST INTERESTING to observe the "yeasting," particularly of the younger generation in the Church—a yeasting best evidenced by several by-products arising out of the Everyman's Offering.

In Ohio under the leadership of Bishop Rogers, with Harvey Firestone, Jr., chairman, a permanent organization known as the Laymen of Ohio, with a subtitle, The Bishop's Minutemen, has sprung into existence with ten or twelve regional directors and a committee of 300 active militant laymen as a nucleus.

In Iowa a laymen's conference at Clear Lake formed a nucleus of an informal organization under the leadership of D. Nelson McClelland of Davenport. The organization is progressing along the lines suggested by Everyman's Offering—twelve regional directors responsible for territorial divisions within the Iowa diocese.

Practically every diocese with whom the writer has contacted is discussing the desirability of a permanent lay organization patterned along the lines of those suggested by either Ohio or Iowa who are leaders in this movement.

Of course it is a little early, when a campaign itself is only half completed, to discuss the permanent benefits of the Everyman's Offering campaign and yet such permanent benefits loom large at the present time.

Most promising is the business-like men and money power census of each diocese which is an important by-product of Everyman's Offering.

Both the men and money power census is spreading out the roots of the Church and it is unthinkable that the business-like endeavor of the voluntary Everyman's Campaign can result in anything short of a more firmly financialized and more widely active parish and national Church.

Bishop after bishop and scores of rectors report that Everyman's Offering is apparently furnishing a point of crystallization for a growing desire to "do something"—a desire particularly apparent among the younger men of the Church and among the so-called "fringe Episcopalians."

Parish committees are taking every pains to incorporate in their list of man power the so-called "golf course" group of Episcopalians and are using Everyman's Offering as a dramatic appeal which gives every evidence at the moment of attaining its objective.

In short the census of man power, when taken seriously, is turning the Everyman's Offering movement into a great power for good and for the upbuilding of the parish.

The same can be said of the Special Gifts campaign, the permanent effectiveness of which can perhaps best be illustrated by the story of the Central Western Bishop who heretofore has depended upon a list of some thirty large givers for special donations for occasional needs. This list has for the last three years proved totally inadequate but, through the medium of a carefully prepared list of special givers reaching into every parish, the diocese and its component parishes will henceforth have a list of well over 1,500 names when the job is finished.

In short Everyman's Offering has developed far beyond its initial purpose. It has discarded its "nuisance campaign elements" and is becoming a substantial factor in the upbuilding of the Church, its parishes, and its missions by tying in with the latent desire to "do something" which seems to be boiling particularly among the younger men of the Church who are accepting Everyman's Offering as their means of expression and desire.

IT IS A DANGEROUS THING to have an amateur plumber in the house. It is still more dangerous to have an amateur doctor; but most dangerous of all is the amateur priest.

—Rev. Frank Biggart, C.R.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Steadfastness

READ St. Luke 21: 5-19.

OUR LORD'S words in this discourse might almost be a description of our world from the World War to the present day. They have been fulfilled not once but many times in the centuries since they were spoken. But the words of encouragement at the end which have sustained so many heroic souls in the past have special point today—"In your patience possess ye your souls." The Revised Version says, "Ye shall win your souls." Dr. Moffatt translates it, "Hold out steadfast and you win your souls."

That gives us the second of the essential qualities of the Christian character. Last week we made our meditation on teachableness; today on patience or perhaps better, steadfastness. As our Lord put it at another time, "If ye continue in My word, then are ye My disciples indeed."

His words are encouraging from more than one point of view. Steadfastness is not an easy virtue to acquire, but it is one that is open to all of us. If Jesus had said to His friends that in order to be His disciples they must be intellectually brilliant or eloquent or magnetic, some of us would realize at once that we could not qualify. When, however, He says that to attain to the victory we have only to continue, to hold on, to be steadfast, that calls for no superhuman gifts nor unusual attractions. The lowliest of men can learn to hold on tight with both hands to Christ and His love. The least gifted can endure. This is counsel for common folk and there is comfort in the thought.

What does it mean to possess or to win the soul? Christ thinks of it as of supreme importance. We know that from His insistence upon it. He seems to imply that the soul, which is life at its best and highest, my best and highest self, in other words, is not an inalienable possession but may be lost or won as the case may be. We know that is true. We begin life having only the possibility of the highest within us. We have what we might call the raw material of a soul and it depends on what use we make of it whether at the end we possess it or not. Many grow weary in well doing and let the most precious thing they may possess slip from their grasp, or perhaps never really do lay hold of it. It drops from careless hands before any use can be made of it at all. Every priest knows this tragedy as he watches those who were once loyal and devout Christians gradually drifting away from their first faith and exchanging the ideals of Christ for the lower and more sordid standards of the world. No, it is not easy, but it is supremely worth while.

Steadfastness does not mean the same thing as stubbornness. It has a spiritual quality and in the long run requires the full use of all the helps God has provided for His children. "It is a good thing that the heart be established with grace." Stubbornness leaves out an intelligent purpose. The stubborn man sticks to his point not because he knows that it is right nor believes it is God's will, but because pride forbids him to yield. The steadfast man holds on not because he is sure of his own wisdom or understanding but because he "endures as seeing Him who is invisible." Amid all distractions and temptations, he pursues his steady way seeking to do the will of God so far as he is permitted to know God's will, and trusting that his weakness will be sustained by a higher strength, his ignorance enlightened by a larger knowledge than his own. To be teachable and to be steadfast—these are two essential elements in the Christian character. They are not easy, for both require that we should put pride under foot, but they are possible and the reward of one who manifests them is victory at the end.

O Lord Jesus Christ, the same yesterday, today, and forever, we believe Thy promise. Teach and establish us in the way of life, and keep us steadfast unto the end. Amen.

Insecurity: A Challenge to America

By Clinton Rogers Woodruff

OUR OWN CHURCH has recognized the need for clerical pensions, and the last General Convention expressed its view on the need for a more effective provision for old age and unemployment. Some idea of the rapid development of interest in old age pensions may be gathered from the fact that 25 states have adopted laws providing for them in one form or another. According to a recent writer (George W. Gray), today more than 112,000 citizens of 70 years and over are living on monthly stipends allotted from public funds. The 25 states that have enacted old age pension laws are Arizona, California, Colorado, Delaware, Idaho, Indiana, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Oregon, Utah, Washington, West Virginia, Wisconsin, and Wyoming. The idea back of the old age pension is to provide some assurance for the citizen who has reached the unproductive years and who otherwise would have to resort to begging or the almshouse. It is expected ultimately to displace the poorhouse altogether.

A monumental work on the subject has been written by Abraham Epstein under the title that has been given to this brief article.* Herein will be found all the arguments in favor of social security massed in a most effective way. Mr. Epstein, as secretary of the American Association for Old Age Security (of which Bishop Francis J. McConnell of the Methodist Church is president) is easily the leading protagonist of the movement. He writes with the zeal of the crusader, but his facts and arguments show him to be a scholarly protagonist and not merely an effective publicity man. His heart and soul are in his work and this gives his appeal great force. He is not only a strong advocate of old age pensions, but also of unemployment insurance with which his book also deals at length.

Feeling that the battle for old age relief legislation in every state is now "half-won," the association has decided to extend its activities to the entire field of social insurance. It will campaign for a series of laws for protection against unemployment, sickness, and indigence, and because of its increased scope this organization will hereafter be called the American Association for Social Security. When the original association was organized in 1927, only four states had pension laws affecting 1,000 persons. Now 112,000 aged people are assisted by the laws of 25 states, covering a population of 55,472,000.

Old age pension laws now in existence, however, "can at best give security only to persons 65 years of age or over," the official statement points out. "Hundreds of thousands of persons are left helpless before that age through the ravages of sickness, because of unemployment, and the discrimination against the hiring of older workers. Unless provision is made against these other hazards of modern life, the old age pension laws cannot fulfil their true function. Only a comprehensive system of social insurance providing against the risks of old age dependency, unemployment, and sickness can adequately provide security for the American workers."

Sentiment among the socially minded, however, is by no means unanimous on the wisdom of an universal old age pension. Albert G. Milbank, a leader of the New York bar and active in philanthropy, a year ago uttered this caution:

"In conclusion may I again urge you not to forget the unsolved problems which rest in the hands of the public authorities. Interested as you are in new social reforms, keep constantly in mind the importance of preserving the social gains already won. You

can do this most effectively by doing your part toward sustaining the hands of the President in restoring to a healthy condition an economic structure which is showing some signs of convalescence, but which may yet suffer a serious relapse unless the treatment, thus far effective, is continued. It is a time when social and labor leaders should make common cause with the leaders of business and finance to support the President in his efforts to solve these problems on sound principles and in a way that will preserve and not destroy those fine traits in American manhood which are essential to the future welfare of the nation."

SAM A. LEWISOHN, another well known capitalist and philanthropist and a believer in the principle of unemployment insurance, utters the caution that "there is no phase of social legislation in which sharply defining our objectives is as important as it is in this attempt to ameliorate the distress of unemployment. We must clarify our minds, and determine exactly in what direction we are going. Then we can be courageous without being foolhardy."

In their letter of last June, the Bishops of the Administrative Council of the National (Roman) Catholic Welfare Council, while not condemning old age pensions, stated that such provision for relief "is a duty belonging to normal times." To enforce it now by legislation would in their judgment be unwise and unjust, for "employment is our first consideration, not insurance against unemployment, or for old age." To restore employment to the millions on the verge of starvation is the purpose of the program which the President has incessantly urged upon Congress and until that is adopted, all minor issues, however grave they may be in themselves, should be set aside.

The Death of Bede

ON THE Tuesday before Ascension Day Bede was decidedly worse . . . nevertheless he continued to dictate, begging his scribe to write quickly, for he did not know how long he might last, or when it might please his Master to take him. That night he lay awake, giving thanks always. The next morning he urged the brethren to finish writing what they had begun, and when that was done at nine o'clock they walked in procession with the relics of the saints, according to the custom of the time. One stayed with him, and after a time reminded him that there was a chapter to finish. . . . "Get out your pen and ink," was Bede's reply, "and write fast, it is no trouble to me"—So time went on until three in the afternoon. Then the gentle spirit bethought him that he had some things he would like to give to his friends before he died. He bade Cuthbert run and fetch his fellow-priests that he might distribute the little gifts with which God had endowed him. . . . "I have in my chest, pepper, napkins, and incense"—no gold nor silver had he to give, he told them, but with all love and joy he gave them what God had given him.

Then he told them that they would see his face no more, and begged them to say Masses and prayers for him. They wept, but he turned their weeping into joy by telling them it was time he returned to Him who made him . . . he had a desire to depart and to be with Christ.

In the evening his boy-scribe said to him, "One sentence, dear Master, is left unfinished." He bade him write quickly—Soon the boy announced that it was finished. "True," the dying man said, "it is finished. Take mine head between thy hands and raise me. Full fain would I sit with my face to my holy oratory, where I was ever wont to pray." . . . And so he sat on the floor of his cell and chanted "Glory be to the Father, and to the Son, and to the Holy Ghost." And as he breathed "the Holy Ghost," he died.

—From a letter of the Monk Cuthbert.

WHATEVER ITS SUCCESS in other directions, the Group Movement has at least compelled the Evangelicals to face squarely the practice and value of auricular confession.—*The Church Times*.

* The Epstein volume is published by Harrison, Smith, and Robert Haas, New York, \$4.00. Another important contribution is entitled *Social Insurance*, published by the American Academy of Political and Social Science (Philadelphia).



Churchwomen Today

Ada Loaring-Clark, Editor

LAST WEEK WE LEARNED, through the courtesy of the Rev. Dr. G. Warfield Hobbs, that publicity in the Church is very largely being cared for by Churchwomen. Miss Gladys Barnes, the efficient editor of the publication notes of the National Council, which are sent out bi-monthly from "281," has done much to see that up-to-the-minute information on

Churchwomen and Publicity

the work of the Church is disseminated throughout the dioceses and parishes—the yellow sheets are always welcome. That we may know of others who are sharing in this important field there is Miss Ethel M. Roberts of the diocese of Massachusetts who, by story and picture, is familiarizing the people of New England with the manifold activities of the Church. Miss Gwendolyn G. Thomas is rendering the same service to the people of Minnesota. In the far South Mrs. Jane Cornell most efficiently looks after publicity for the diocese of Florida, while Mrs. H. L. Forbes in Upper South Carolina and Mrs. W. C. Waters in Lexington are doing workman-like jobs in their respective territories. Miss Marjorie Daw Moreland, a newcomer in the ranks, is doing splendid work in the field of Church publicity in Ohio and Miss Wihla Hutson of Detroit is rendering invaluable service in the diocese of Michigan.

It is a new and unique scroll of merit upon which these capable Churchwomen are inscribing their names along with Miss Mabel Snow of Vermont, Miss Mary B. Peabody of South Dakota, Miss Emily B. Gnagey of Albany, and Miss N. Evelyn Parsons of Maryland. There are a score of these efficient workers who are pioneers in this new field of service for the Church—Miss Mary Harcq of Kentucky, Deaconess Anne Gilliland of Salina, Miss Imogene Richardson of Montana, Miss Julia St. Clair Moore of Georgia, Miss Harriet E. Coffin of South Carolina, Miss Libby McNeel of Alabama, and Miss Ophelia Lee who is efficiently handling publicity among the Negro communicants of the Georgia diocese.

It is worth noting that not a few of these women, in addition to their publicity work, are also serving as secretaries to bishops or in other capacities. It is not an easy job and the compensation consists largely of the joy of service; but it is a task of constantly increasing value to the Church and a pioneering work younger women seeking service might well join.

FROM ONE OF THE LARGE number of our Churchwomen visiting England this summer comes an account of a very picturesque and impressive service she had the privilege of attending in Canterbury Cathedral. It was a short service

Gift for Canterbury Cathedral

that proved a moving opening to the annual Drama Festival. After an imposing procession of clerical and lay dignitaries had entered the cathedral, the First Lord of the Admiralty presented to the Cathedral the ship's bell of H. M. S. *Canterbury*. It was carried into the cathedral by two sailors while the band of the Royal Marines played "Hearts of Oak." The gift was accepted by the Dean and, as the cathedral clock was heard striking three, "six bells" was struck. Then followed the service most happily chosen. Psalm 107 (They that go down to the sea in ships), Tennyson's "Crossing the Bar"; the prayer for the Navy, and the hymn "Eternal Father." At the close the National Anthem was sung.

IN MOST CITIES the greater number of citizens know very little or nothing about the work for the blind until an educational week is established. An effective plan for such a week is to let various groups sponsor one day. The program should consist of demonstrations and exhibits of the industries of the blind; lectures on the education of the blind and on the prevention of blindness.

Books of the Day

Rev. William H. Dunphy
Editor



DRAMA IN THE CHURCH. By Fred Eastman and Louis Wilson. Samuel French and Company. Pp. 197. \$1.50.

THERE IS A BLOODY battle going on" says this pungent treatise "between a group of men who control large area of the theater and are interested in drama for revenue only, and another small group who look upon drama as an art whose duty and privilege it is to mirror the struggles of human souls. . . . The issue of that struggle is the life or death of drama as an art."

Surely we might go further and speak more plainly. The struggle is for the soul of our race. Is the young glory of America really expressed in the rotten filth that rolls out from Hollywood, or is spewed out from New York, across the stages and the moving picture screens? Millions see these dramas daily. What people see impresses them far more deeply than what they hear only. For the souls of its people, and especially for the souls of its young people, the Church has found it a desperate necessity to take a hand to battle for the cleanliness of the group-mind which is the determining factor in any civilization, building up in every city a strong nucleus of religious drama, the Church would exert its most powerful influence for the cleansing of stage and screen. The Legion of Decency is doing great work; but it is not enough to abstain from going to movies or stage shows which are indecent. The style must be set.

The Church always has been hampered, in the production of religious drama, by the double curse of amateurishness and professionalism in the wrong places. Production has been amateur where it should have been professional; the money-raising motive has been primary where it should have been secondary. Shows produced to raise money for churches are not religious drama; that term is limited, in this admirable book, to "dramatic productions which send the congregation away exalted in spirit, and with a deeper sense of fellowship with God and man."

The book is a powerful agent in the crusade against indecency in stage and screen. Use of it can make the "giving of a show" much more than a financial or artistic enterprise; it can become a battle in the crusade for the cleansing of the soul.

I. St. J. T.

THE CELEBRANT'S MANUAL, by Thomas Burgess (Morehouse, 1934, \$1.00), meets a real need of clergy and seminarians—that of a work supplying clearly and explicitly, yet without fussiness, directions for celebrating the Holy Eucharist. It need hardly be remarked that our seminaries, for the most part, give little technical training in this regard, and the Prayer Book, being a "common" book for priest and people, is not at all clear as to details, with the result that our services exhibit not simply a legitimate variety, but a bewildering confusion. A mastery of these details, such as this manual makes possible, frees one from distraction, and enables him to concentrate wholly on the great Mystery which is being accomplished. It also serves to get rid of those idiosyncracies which are inflicted on many a long-suffering congregation.

There appears to be one inconsistency. It is pointed out (p. 28) that "the Consecration in our rite, as in all Catholic Liturgies, except the Roman and English in which our Lord's Words of Institution alone are regarded as the Consecration, is completed by the Invocation of the Holy Spirit," as the rubric about a second Consecration indicates, yet the author directs genuflections and elevations at the Words of Institution—a custom which however common, has nothing to be said for it other than conformity with the local Italo-Hibernian use. Leading liturgical scholars (Dr. Denslow, Dr. Gummey, etc.) have proved this conclusively.

The appended "Technical Notes" and the illustrations enhance the practical value of the work.

W. H. D.

NEWS OF THE CHURCH

Sisterhood Resumes Work in Philippines

Three Sisters of Community of St. Mary Sail in October to Take Over Duties in Sagada

PEEKSKILL, N. Y.—Three sisters of the Community of St. Mary will sail for the Philippines in October, arriving at Manila in December, to resume the work of the Community in Sagada interrupted several years ago.

Money for this special purpose has been contributed by friends who are particularly interested in this activity of the sisters. The sisters return at the invitation of Bishop Mosher of the Philippines, the Community being entirely responsible financially and otherwise for the work. So desirable was Bishop Mosher to have the sisters come that he offered to contribute \$300 himself toward traveling expenses. It was not necessary to accept this kind gift, since money for travel had already been given. It will be remembered that the reason for the interruption of the work was the tragic death of two of the sisters and the serious illness of the third formerly in the field.

As before, the sisters will maintain a school for native girls. Also it is hoped that a native Order may be raised up. Three native girls are now living under rule, looking toward the Religious Life. The response of the native girls and women to Christian teaching is great. The one native associate of the Community of St. Mary wrote, apologizing for her inability to contribute as an associate.

While sufficient money has been provided to begin the work again and to maintain it for a time, further contributions will be needed for the support of the house and the work. It is expected that this will be forthcoming.

Priest Named Ilion, N. Y., School Board President for Third Time

ILION, N. Y.—The Rev. Lloyd R. Benson, rector of St. Augustine's Church, Ilion, and St. Alban's Church, Frankfort, and rural dean of the Mohawk, has been elected president of the board of education of the public schools of Ilion for the third time.

Colorado Priest Travels 1,290 Miles to Prepare Class for Confirmation

DENVER, COLO.—In preparing one class for confirmation recently, the Rev. R. G. Purrington, missionary in the San Luis Valley, traveled 1,290 miles. He drove his car 4,673 miles in 85 days this spring, visiting his seven stations and ministering to isolated communicants in his area.



SENIOR BISHOPS

Bishop Gailor, left, is the senior diocesan in the United States. Bishop Vincent, right, is senior bishop in date of consecration. Both bishops are planning to attend General Convention.

Movie Drive Launched By Federal Council

Another Strong Impetus Given Campaign as New York Cardinal Endorses Nation-wide Movement

NEW YORK—A pledge to boycott objectionable movies was drawn up and approved July 13th at an interdenominational conference called by the Federal Council of Churches of Christ in America.

This pledge will be circulated by 100,000 Protestant ministers throughout the country and follows closely that of the Legion of Decency.

CARDINAL JOINS FIGHT

Another strong impetus to the drive on objectionable movies was given when Cardinal Hayes, in a letter read July 14th in all Roman Catholic churches of the archdiocese of New York, gave endorsement to the nation-wide campaign.

Noting that Protestants and Jews were supporting the drive against objectionable films, the letter declared that the Roman Church did not wish to discourage amusement. The Cardinal added, however, that the Church must combat motion pictures that tend to undermine moral laws.

In Hollywood, producers who are concerned over recently completed films have submitted these unofficially to Joseph I. Breen, assistant to Will H. Hays, who will pass on the propriety of films under the provisions of a more rigid system of self-censorship imposed by the industry. As a result of Mr. Breen's "unofficial" opinions changes have been made in several pictures. Mr. Breen is a Roman Catholic.

HAYS RESIGNATION ASKED

A demand for the expulsion of Will Hays as president of the Motion Picture Producers and Distributors of America was made here July 9th by the Rev. Joseph A. McCaffrey, chairman of a conference of representatives of about 4,000,000 Catholics, Protestants, and Jews, who pledged themselves to join the nation-wide campaign for decency in motion pictures. Fr. McCaffrey is pastor of the Holy Cross Roman Catholic Church.

General Convention Personnel Changes

Seven Bishops in Procession First Time; 11 Bishops Died in Past Three Years

NEW YORK—When the long procession of bishops forms for the opening service of General Convention those most recently consecrated are at the beginning of the line. In Atlantic City next October, they will be Bishop Gribbin of Western North Carolina and Bishop Porter of Sacramento.

Others who appear in that opening procession for the first time, having been consecrated during or since the General Convention of 1931, are Bishop Bentley, Suffragan of Alaska, and Bishop Salinas, Suffragan of Mexico, both elected and consecrated, it will be recalled, at the Denver Convention; also Bishops Budlong of Connecticut, Bartlett of North Dakota, Washburn, Coadjutor of Newark, and Urban, Suffragan of New Jersey.

11 BISHOPS DIE

The older bishops miss the presence of those who have died in the intervening three years. There are 11, several of whom had retired: Bishops Anson R. Graves, of the former missionary district of the Platte, Cheshire of North Carolina, Morrison of Duluth, Horner of Western North Carolina, Mann of South Florida, Restarick of Honolulu, Webb of Milwaukee, Reese of Southern Ohio, Acheson of Connecticut, Burleson of South Dakota, who was also Assistant to the Presiding Bishop, and Overs of Liberia.

Bishop Vincent, now resigned from Southern Ohio, is senior bishop in date of consecration, which was 1889. Bishop Wells, resigned from Spokane, is the oldest bishop, having been born in 1841. Bishop McKim and Bishop Graves are the senior active bishops, consecrated in June, 1893, and Bishop Gailor of Tennessee, consecrated only 41 days later, is the senior diocesan in the United States.

DEPUTIES MISS OLD FRIENDS

From the House of Deputies a number of old friends will be missing, both clergymen and laymen. Among the

(Continued on page 155)

Community of Resurrection Beginning Work in Borneo Training Native Ministry

LONDON—New adventures in the mission field are on the way for two or three members of the Community of the Resurrection. It is undertaking work in Borneo. The new workers will help especially in training a native ministry.

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Budget and Program Committee Appointed

Bishop Maxon, Convener, Announces List of Members of Important General Convention Group

CHATTANOOGA, TENN.—The personnel of the Joint Committee on the Budget and Program, one of the most important committees of General Convention, has been announced by Bishop Maxon, Coadjutor of Tennessee, convener.

This committee is to report to the General Convention on the report and program of the National Council.

Other bishops who are members are: Bishop Ward of Erie, Bishop Davis of Western New York, and Bishop Freeman of Washington. There is a vacancy caused by the resignation of Bishop Cook of Delaware after he accepted the appointment as Assessor to the Presiding Bishop.

Clerical members from the House of Deputies, appointed by the Rev. Dr. Ze-Barney Phillips, president, are: the Rev. Drs. William A. Lawrence of Providence, R. I.; E. J. Bohanan of Washington, D. C.; Charles Clingman of Birmingham, Ala.; Harry Beal of Los Angeles, and Frank Nelson of Cincinnati.

Lay members from the House of Deputies, also appointed by Dr. Phillips, are George W. Pepper of Pennsylvania, A. T. McCook of Connecticut, Raymond Barnes of Long Island, H. C. Theopold of Minnesota, Warren Kearney of Louisiana, Clifford P. Morehouse of Milwaukee, George M. Block of Missouri, W. J. Battle of Texas, C. P. Oglefield of Utah, and C. A. Johnson of Colorado.

Changes in Personnel At General Convention

(Continued from page 153)

well known priests who served in 1931 or in previous sessions of General Convention and have died since the last meeting are the Rev. Messrs. Carroll M. Davis, secretary of the House, Caleb R. Stetson, diocese of New York; Hope H. Lumpkin, diocese of Milwaukee; Floyd Tomkins, Pennsylvania; Herbert H. Powell, California; Roy Rolfe Gilson, Maryland; Charles E. Jackson, Western Michigan; Benjamin L. Ancell, Shanghai; J. Courtney Jones, Missouri; George B. Van Waters, Eastern Oregon and Central New York; John W. Sykes, Western Texas; and George F. Weld, Los Angeles.

Among the lay deputies, George F. Henry, Iowa, and Richard I. Manning, Upper South Carolina, died less than a week before the 1931 Convention opened; each of them had been elected deputy to 13 General Conventions. Other laymen whose absence will be felt are Frederic Cook Morehouse, Milwaukee; Samuel Mather, Ohio; Burton Mansfield, Connecticut; Edward H. Bonsall, Pennsylvania, and Robert Lee Orcutt, Missouri.

National Council June Receipts Maintain Level

NEW YORK—The good record of May was almost maintained in June, Lewis B. Franklin, treasurer, National Council, announced. Sixty dioceses and districts have paid the proportion due on their "expectations" and the total for all dioceses is above what was due. The total receipts are only \$17,815.60 less than for the first six months of 1933.

"This is the last statement until September 1st," he said. "In the meantime let us not forget to make provision for the payment of our pledges during the summer. Perhaps parish treasurers will also arrange for regular remittances during July and August."

"Church Unity" Manifesto Deplored

LONDON—The *Times*, newspaper, has dealt at length with the manifesto on Church Unity, issued by a number of Modernist and Evangelical divines. In a leading article it says: "Whatever may be its influence upon the Nonconformists, to whom it is addressed, its effect upon the unity of the Church of England itself must be deplorable. Apart from other opinions expressed in it, to affirm, as this manifesto does, that episcopacy is not among the essentials of the Church is, in the judgment of a large proportion of Anglicans, to overturn the historical basis of the Church's organization."

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Canon Bridgeman to Represent Bishop at General Convention

NEW YORK—The Rev. Canon Charles Thorley Bridgeman of Jerusalem has returned on furlough with his wife and daughter, arriving in New York July 10th. He expects to be present at General Convention. He is in the United States not only in his own capacity but also as personal representative of the Anglican Bishop in Jerusalem. Bishop Graham-Brown has asked him to convey to American Church people his appreciation and gratitude for the aid they render each year through the Good Friday Offering to the important and many sided work of the Anglican communion in Palestine and Trans-jordan.

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Chicago Pencemen Meet With Bishop

Workers Unanimous in Opinion
Plan Not Affecting Adversely
Other Contributions

CHICAGO—Seventy men and women comprising Pencemen in the various parishes of the diocese of Chicago and members of the Pence committee were guests of Bishop and Mrs. Stewart at their home in Evanston early this month.

The Pencemen exchanged experiences and ideas and were unanimous in their reports that the Bishop's Pence plan had not proved harmful to other sources of revenue necessary to the Church or that other channels of regular contributions had been adversely affected.

Incomplete returns from the fourth Pence Sunday indicate that the total amount raised since the plan was put in effect will go well over the \$20,000 mark.

More than \$9,000 has already been returned to the participating parishes, while a similar sum has been made available to the Bishop for use as he sees fit in financing the work of various diocesan institutions.

Albany Cathedral Chapel Reredos Erected

ALBANY—A reredos in the form of a triptych with a painting of the Virgin and Child in the center panel has recently been erected over the altar of the chapel of the Cathedral of All Saints. It is a memorial to a little girl, Louisa Livingston Bright, designated in the will of her late grandfather, Bayard U. Livingston. The reredos is the work of Calvert, Her- rick, and Reidinger.

Parish Observes Priest's Anniversary

MEMPHIS, TENN.—Emmanuel Church celebrated the 20th anniversary of the ordination to the priesthood of its vicar, the Rev. Elmer M. M. Wright, D.D., with a tridium of special services commencing June 24th.

North Texas Priests Rent Methodist Church in Oil Field Town for Mission

AMARILLO, TEX.—The Rev. W. H. Mar- tin of Big Spring and the Rev. Warwick Aiken of Plainview recently conducted a four-day mission in Wink, an oil field town, renting the Methodist chapel and conducting services of instruction as well as administering baptisms and Holy Com- munion. Six candidates are awaiting con- firmation. The Rev. Mr. Martin's car overturned on his way home, but he es- caped injury.

Chapel in Rockford, Ill., Church Built by Brotherhood Members

ROCKFORD, ILL.—A "Chapel of Youth," built by the men of the senior chapter of the Brotherhood of St. Andrew, has been dedicated at Emmanuel Church.

713 Chicago Confirmations in June

CHICAGO—Seven hundred and thirteen confirmations during the month of June are reported by Bishop Stewart of Chi- cago. He has confirmed a total of 1,200 in the first six months of 1934.

LECTERNS



IN response to a number of calls, we are venturing farther into ecclesiastical wood work. We have just delivered this lovely simple lectern to a small chapel. Recently we did an exquisite yet simple and inex- pensive litany desk. This is just to let our friends in the Church know that we can produce a variety of devo- tional pieces in- cluding Prayer Desks, Missal Stands, Altar Crosses and Can- dlesticks, Cruci- fixes, etc.

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AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.
The Rev. Charles Carroll Edmunds, D.D., Editor

August, 1934 Vol. XXXVI, No. 2
\$3.00 a year 25 cents a copy

Editorial Comment

Pity the Editor—Change of Name—Can We Compromise Principle?—Sad Indeed—Administration in One Kind—Passing Protestantism—Why Fence the Pulpit?—Week-ends and God—A New Kind of Magazine—Licensing Confessors—"Odium Aestheticum"—Conferences and Conferences—Father Gilbert Ramaholi—On Taking Mass.

ON GODLY JUDGMENTS
John R. Crosby

BERGSON'S DUALISM AND THE CHURCH
Wilhelmina P. Willson

OBERAMMERGAU
Elizabeth Mabel Bryan

SALVAGE AND SALVATION
Ethel van Benthuyssen

BOOK REVIEWS
BOOKS RECEIVED

AMERICAN CHURCH MONTHLY

341 Madison Avenue
NEW YORK

United Protestant Church Predicted

20,000 Persons in Various Religious Bodies Questioned as to Sentiment for Union

NEW YORK—"A very large partial union" of Protestant Churches in the United States, embracing nearly three-fourths of the present Protestant Church membership, is envisaged as a probability by Dr. H. Paul Douglass in a report of *Church Unity Movements in the United States*, given out by the Institute of Social and Religious Research, of this city. The volume containing the report is the July selection of the Religious Book Club.

"The probability indicated by the strength and direction of the present unity movement," Dr. Douglass says, "is that of a very large partial union. The hope of its achievement is particularly based upon the demonstration of a favorable system of convictions and attitudes shared by a large number of extremely like-minded denominations backed by many individuals in denominations which as wholes are unfavorable. Their union would create a vast Church including nearly three-fourths of the non-Catholic Christians in the United States."

20,000 PERSONS QUESTIONED

The study, which has taken between three and four years to complete, is based in the main on replies from more than 20,000 persons to questionnaires designed to test prevailing sentiment for or against Church union in the United States. The replies came from Church leaders, ministers, Church officials, and the rank and file of the membership of many different denominations. One of the principal objectives of the study, the report states, was to answer such questions as: "What is actually being thought about unity by the rank and file, laymen, ministers, and others interested in the Church in the modern world?" "Does the relatively small number of professional leaders who are vocal on the subject accurately reflect the views of their constituencies or not?"

Of 16,355 persons replying to a ballot on Church union, two-thirds stated that they favored union of some sort, either federal or general, while one-third preferred a continuance of the present system of separate denominations.

To ascertain whether union would be more easily obtainable among some religious bodies than among others, an "index of religious distance" was devised. Nearly 14,000 persons of 34 groups replied to a questionnaire asking whether or not they would enter into a list of 12 relationships with persons of nine selected Churches. On this test Presbyterians were the least discriminated against by other denominations and Unitarians the most, with Episcopalians occupying the midway position. Baptists, Methodists, and Congregationalists ranked above the midway position.

Cardinal Mercier's Ring, Given Late Lord Halifax, Is Set in Flemish Chalice

LONDON—The Dean and Chapter of York Minster have accepted a very interesting gift from the present Lord Halifax. It is an old Flemish chalice in which is set the episcopal ring given to the late Lord Halifax by the dying Cardinal Mercier. His son recalls that he valued this gift probably more highly than anything else he had, and always wore it on a chain round his neck.

20th Year as Rector

ARLINGTON, N. J.—The Rev. Warren Van Houten Filkins July 1st celebrated the 20th anniversary of his rectorship at Trinity Church here.

Church Life Insurance Sales Higher

NEW YORK—Ordinary life insurance sales, apparently thriving on the hot weather, are reported 96 per cent higher in June of this year than in June, 1933, according to the quarterly report of the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund.

West Texas Conference on Ranch

SAN ANTONIO, TEX.—The 10th Summer Conference of the diocese of West Texas was held June 1st to 8th at Gallagher Ranch, 28 miles from San Antonio. Bishop Capers of West Texas was the chaplain. The Rev. Arthur R. McKinsstry was the director, assisted by the Rev. Samuel O. Capers.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

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8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Week-days: Holy Communion, 7:30 (Saints' Days), 10. Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

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Confessions: Thurs., 5; Sat., 2:30, 5, 8.

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The Rev. DONALD B. ALDRICH, D.D., Rector
will preach on
"ADVENTUROUS RELIGION"
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This church is open all day and night.

NEW YORK—Continued

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Corpus Christi Church, New York

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Also Wednesdays and Fridays: Devotions 8 P.M.
Confessions: Saturdays, 8 to 9 P.M.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Special Preacher: Bishop Rogers of Ohio
"The Sermon on the Mount."

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 A.M. Matins, 10:30.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

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Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

DEACONESS BLANCHE ADAMS

ROANOKE, VA.—Deaconess Blanche Adams died July 1st at her home here after an illness of two years.

She was set apart as a deaconess by Bishop Beverley D. Tucker in Grace Church, Radford, March 30, 1908. She was promptly assigned as assistant, under Archdeacon Lloyd, to Deaconess Charlotte E. Martin at Keokee, in Lee county, Virginia, at that time an active coal mining community. Deaconess Adams finally succeeded Deaconess Martin. When the mission at Keokee was abandoned, on account of the closing of the mines, in 1929, she retired and has since lived in Roanoke.

Deaconess Adams was a communicant of St. John's Church, Roanoke. She is survived by two sisters, Miss Louise Adams, residing in England, and Mrs. Sanders of New York City, and a brother, Alkin Adams of Cardiff, Wales.

The funeral service was held in St. John's Church, Roanoke. Burial was at Radford. Bishop Jett of Southwestern Virginia, assisted by the Rev. Dr. Alfred R. Berkeley, her rector, officiated.

MRS. FREDERICK I. COLLINS

PASADENA, CALIF.—Mrs. Frances Towle Collins, wife of the Rev. Frederick Irving Collins, rector emeritus of the Church of the Messiah, Providence, R. I., died here June 22d.

The burial service was conducted June 28th by the Rev. Francis P. Foote. Interment was at Providence.

MISS MADGE RICE

PASSAIC, N. J.—Miss Madge Rice, a resident of Passaic for many years and a communicant of St. John's Church, died June 30th at her home here.

With her were her two surviving relatives: her brother, the Rev. Kenneth Ives Rice, chaplain of the United States Veterans' Hospital at Canandaigua, N. Y., and her sister, Mrs. Florence Rice Blasius.

The funeral service was held July 2d with Miss Rice's brother in charge, assisted by the Rev. Donald MacAdie, rector of St. John's.

LOUIS A. PRADT

WAUSAU, WIS.—Louis A. Pradt, senior warden of St. John's Church, Wausau, died suddenly at his home here June 26th.

Since 1881 Mr. Pradt had practised law in Wausau with the exception of a few years when he lived in Washington, D. C. In 1897 he was appointed Assistant Attorney General of the United States by President McKinley and was placed in charge of the work in the court of claims with which he was identified until 1906 when he resigned.

Mr. Pradt was a member of the vestry

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ANNOUNCEMENTS

Died

ABERT—Died on Sunday, July 8, 1934, at her home, 1914 Sunderland Place, N.W., Washington, D. C., CONSTANTIA ABERT, beloved daughter of the late Charles and H. Constantia Bache Abert, sister of Mrs. W. A. Baldwin and Allan Abert. Funeral from All Souls' Church on Tuesday, July 10th at 11 A.M. Interment at Rockville, Maryland.

PATTERING—On June 15, 1934, in Washington, D. C., GEORGEANNE POLLOCK PATERING, daughter of Rear Admiral Thomas Harmon and Maria Wainwright Patterson.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

"The beauty of her soul shone in her face
The love of God shone in her gentle ways
She seemed to bear her sorrows all alone
But God walked with her, in her sad, dark days."

STOCKETT—Entered into eternal rest, ALFRED GALEN STOCKETT, on July 6, 1934 at Spokane, Wash. Son of the late Thomas Richard Stockett, and brother of the Rev. Martin S. S., and the Rev. Norman Stockett, priests of the diocese of New Jersey.

Jesu Mercii.

Memorials

REV. HENRY EASTER

In ever loving memory of the Rev. HENRY EASTER who passed from earth to Paradise July 22, 1922.

JOHN HENRY ILSLEY, PRIEST

Nat. February 3, 1864. Obit. July 12, 1912

"There is no death! They only truly live
Who pass into the Life beyond and see
This earth as but a school preparative
For larger ministry."

REV. JACOB PROBST, D.D.

The Rev. JACOB PROBST, D.D., late beloved rector of Trinity P. E. Church, Brooklyn, N. Y., died July 22, 1928.

"Jesus lives; henceforth is death
But the gate of life immortal."

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NOTICE

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of St. John's Church for 35 years and the senior warden for the past 25 years. He was the diocesan treasurer of the Church Program funds and had been a deputy from the diocese of Fond du Lac to several General Conventions.

He was married in 1890 to Miss Charlotte Atwater who survives him with their three children, Louis A. Pradt, Jr., of Wausau, and Alan E. and Mrs. Marshall Smith of Menasha, Wis.

A Requiem Eucharist was celebrated in St. John's Church at 9 A.M. June 28th by the Rev. William C. Way, rector,

and at 4 P.M. the burial service was read in the church by the Rt. Rev. Reginald H. Weller, D.D., and Fr. Way. Interment was in Pine Grove Cemetery, Wausau.

WALTER R. WILCOX

NEW YORK—Walter R. Wilcox, head of the shipping office at Church Missions House, died July 1st.

As head of the shipping office Mr. Wilcox was known not only to the staff of the House, but to missionaries all over the world, the shipment of whose supplies and luggage he had long directed.

He had been at Church Missions House for over 20 years.

He lived in Lynbrook, Long Island, where he was a member of Christ Church. He leaves no immediate family, his wife having died several years ago.

Receives Vows of Two Sisters

DENVER, COLO.—The Rev. F. C. Powell, S.S.J.E., acting for the Bishop Coadjutor of Colorado, Visitor of the Order of St. Anne, received the first annual vows of Sister Lucy and Sister Fidelis June 17th in St. Andrew's Church here.

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